

THE INDIAN NATIONS.

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48. "To bury the hatchet beneath the root of a tree."— 195
To put it quite out of sight.

49. "To bury deep in the earth," (an injury done)—To
consign it to oblivion.

CHAPTER XIII.

INDIAN NAMES.

THE proper names of Indians are in general given 551
to them after animals of various kinds, and even fishes
and reptiles. Thus they are called the *Beaver*, *Otter*,
Sun-fish, *Black-fish*, *Rattle-snake*, *Black-snake*, &c. They
have also other descriptive names, from their personal
qualities or appearances, and sometimes from fancy or
caprice; but many of those are given them by the whites,
such as *Pipe*, *White-eyes*, *Kill-buck*, &c. which are not real
Indian names. They do not always preserve the names
first given to them, but often assume a new one after they
have come to man's estate.

Indians, who have particularly distinguished them- 553
selves by their conduct, or by some meritorious act, or
who have been the subjects of some remarkable occur-
rence, have names given to them in allusion to those
circumstances. Thus, I have known a man whose name
would signify in our language *the beloved lover*, and one
who was named *Met by love*. Another, a great warrior,
who had been impatiently waiting for day-light to en-
gage the enemy, was afterwards called *Cause day-light*,
or *Make day-light appear*. So, one who had come in
with a heavy load of turkies on his back, was called *The*
Carrier of Turkies, and another whose shoes were gene-

553 rally torn or patched, was called *Bad Shoes*. All those names are generally expressed in one single word, in compounding which the Indians are very ingenious. Thus, the name they had for the place where Philadelphia now stands, and which they have preserved notwithstanding the great change which has taken place, is *Kúequenáku*,* which means, *The grove of the long pine trees*.

[103] 103 They have proper names, not only for all towns, villages, mountains, valleys, rivers, and streams, but for all remarkable spots, as for instance, those which are particularly infested with gnats or mosquitoes, where snakes have their dens, &c. Those names always contain an allusion to such particular circumstance, so that foreigners, even though acquainted with their language, will often be at a loss to understand their discourse.

829 648 551 To strangers, white men for instance, they will give names derived from some remarkable quality which they have observed in them, or from some circumstance which remarkably strikes them. When they were told the meaning of the name of William Penn, they translated it into their own language by *Miquon*, which means a feather or quill. The Iroquois called him *Onas*, which in their idiom means the same thing.

The first name given by the Indians to the Europeans who landed in Virginia was *Wapsid Lenape* (white people;) when, however, afterwards they began to commit murders on the red men, whom they pierced with swords, they gave to the Virginians the name *Mechanschicau*, (long knives,) to distinguish them from others of the same colour.

In New England, they at first endeavoured to imitate the sound of the national name of the *English*, which they pronounced *Yengees*. They also called them *Chauqua-quock*, (men of knives) for having imported those instruments into the country, which they gave in presents

* According to the powers of the English alphabet, it should be written Koo-ek-wen-aw-koo

829 to the natives.* They thought them better men than the
648 Virginians; but when they were afterwards cruelly treat-
551 ed by them, and their men shipped off to sea, the Mohi-
cans of that country called them *Tschachgoos*; and when
next the people of the middle colonies began to murder
them, and called on the Iroquois to insult them and as-
sist in depriving them of their lands, they then dropped
that name, and called the whites by way of derision,
Schwannack, which signifies *salt beings*, or *bitter beings*;
for in their language the word *Schwan*, is in general ap-
plied to things that have a salt, sharp, bitter, or sour
taste. The object of this name, as well as of that which
the Mohicans gave to the eastern people, was to express
contempt as well as hatred or dislike, and to hold out
the white inhabitants of the country as hateful and despi-
cable beings. I have, however, in many instances ob-
served that the Indians are careful not to apply this op-
probrious name to any white person whom they know to
be amicably disposed towards them, and whom they are
sure to be a good, honest, well-meaning man. I have
heard them charge their children not to call a particular
white man *Schwannack*, but *Friend*. This name was
first introduced about the year 1730. They never ap-
ply it to the *Quakers*, whom they greatly love and re-
spect since the first arrival of William Penn into the
country. They call them *Quakels*, not having in their
language the sound expressed by our letter R. They
say they have always found them good, honest, affable
and peaceable men, and never have had reason to com-
plain of them.

648 These were the names which the Indians gave to the
551 whites, until the middle of the revolutionary war, when
they were reduced to the following three:

1. *Mechanschican* or *Chanschican*, (long knives.) This

* Rogers's Key into the Language of the Indians of New England,
ch. vi.

648 they no longer applied to the Virginians exclusively, but
 551 also to those of the people of the middle states, whom
 they considered as hostilely inclined towards them, particularly those who wore swords, dirks, or knives at their sides.

2. *Fengees*. This name they now exclusively applied to the people of New England, who, indeed, appeared to have adopted it, and were, as they still are, generally through the country called *Yankees*, which is evidently the same name with a trifling alteration. They say they know the *Fengees*, and can distinguish them by their dress and personal appearance, and that they were considered as less cruel than the Virginians or *long knives*. The proper English they call *Saggenash*.

3. *Quakels*. They do not now apply this name exclusively to the members of the Society of Friends, but to all the white people whom they love or respect, and whom they believe to have good intentions towards them.

Not only the Delawares, but all the nations round them, make use of these names, and with the same relative application. I have myself, in 1782, while at Detroit, witnessed the Chippeways, who on meeting an American prisoner, who was walking about, called out *Messamoch-kemaan*, (long knife) though he had no knife, sword, or dirk at his side. I was one day about the same time hailed in that manner as I was walking up the river, and apprehending that I might be seized as a runaway prisoner, I immediately answered: *Kau! Saggenash; No! an Englishman; and they passed on. I might with great propriety make this answer, as I was born in England.*

In the year 1808, while I was riding with a number of gentlemen through Greentown (an Indian town in the state of Ohio), I heard an Indian in his house, who through a crevice saw us passing, say in his language to his family: "See! what a number of people are coming along!—What! and among all these not one *long knife!*"
[See also. See cat. 116 p. 349. - Aug 17 st]

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"All *Fengees*!"—Then, probably observing me, he said correcting himself, "No! one *Quackel*."

Such are the observations which the Indians make on the white people, and the names which they give to them. They may sometimes be in the wrong; but, as they make it their particular study to become acquainted with the actions, motions, deportment and dress of the different nations, they seldom commit mistakes, and in general, they apply their different names precisely to those whom they are meant to designate or describe.

CHAPTER XIV.

INTERCOURSE WITH EACH OTHER.

IT is a striking fact, that the Indians, in their uncivilised state, should so behave towards each other as though they were a civilised people! I have in numerous instances witnessed their meeting together, their doing business and conversing with each other for hours, their labouring together, and their hunting and fishing in bodies or parties; I have seen them divide their game, venison, bear's meat, fish, &c. among themselves, when they sometimes had many shares to make, and cannot recollect a single instance of their falling into a dispute or finding fault with the distribution, as being unequal, or otherwise objectionable. On the contrary, on such occasions they even receive what is allotted to them with thanks; they say "*anisch*," I am thankful! as if it was a present given to them.

whether he will be a valiant warrior, a mighty hunter, 787
a doctor, a conjurer, or a prophet. There are even those 881
who learn or pretend to learn in this way the time and
manner of their death.

When a boy has been thus initiated, a name is given 551
to him analogous to the visions that he has seen, and to
the destiny that is supposed to be prepared for him. The
boy, imagining all that happened to him while under pre-
turbation, to have been real, sets out in the world with
lofty notions of himself, and animated with courage for
the most desperate undertakings.

The belief in the truth of those visions is universal 787
among the Indians. I have spoken with several of their
old men, who had been highly distinguished for their
valour, and asked them whether they ascribed their
achievements to natural or supernatural causes, and they
uniformly answered, that as they knew beforehand what
they could do, they did it of course. When I carried
my questions farther, and asked them how they knew
what they could do? they never failed to refer to the
dreams and visions which they had while under pertur-
bation, in the manner I have above mentioned.

I always found it vain to attempt to undeceive them
on this subject. They never were at a loss for examples
to shew that the dreams they had had were not the work
of a heated imagination, but that they came to them
through the agency of a mannitto. They could always
cite numerous instances of valiant men, who, in former
times, in consequence of such dreams, had boldly attacked
their enemy with nothing but the *Tumahican** in their
hand, had not looked about to survey the number of their
opponents, but had gone straight forward, striking all
down before them; some, they said, in the French wars,
had entered houses of the English filled with people, who,
before they had time to look about, were all killed and
laid in a heap. Such was the strength, the power and

* War-batchet; from which we have made *tomahawk*.

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prevented from getting at the corpse; when time and circumstances do not permit this, as, for instance, when the Indians are travelling, the body is enclosed in the bark of trees and thus laid in the grave. When a death takes place at their hunting camps, they make a kind of coffin as well as they can, or put a cover over the body, so that the earth may not sink on it, and then enclose the grave with a fence of poles.

Warriors that are slain in battle, are, if possible, drawn aside and buried, so that the enemy may not get their scalps, and also that he may not know the number of the slain. In such cases, they will turn an old log out of its bed, and dig a grave so deep, that the log, when replaced, may not press too hard upon the body. If any of the fresh earth be seen, they cover it with rotten wood, brush or leaves, that its place may not be found. If they have not sufficient time for this, or the number of their dead is too great, they throw the bodies on the top of each other between large logs, and place any kind of rotten wood or other rubbish upon them. They never, when they can help it, leave their dead to be devoured by wild beasts.

When the Indians have to speak of a deceased person, they never mention him or her by name, lest they should renew the grief of the family or friends. They say, "He who was our counsellor or chief," "She who was the wife of our friend;" or they will allude to some particular circumstance, as that of the deceased having been with them at a particular time or place, or having done some particular act or spoken particular words which they all remember, so that every body knows who is meant. I have often observed with emotion this remarkable delicacy, which certainly does honour to their hearts, and shews that they are naturally accessible to the tenderest feelings of humanity.

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OF THE DELAWARE INDIANS

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until they were "pretty well grown,"¹⁷ or until they were old enough to hunt.¹⁸ Trowbridge in the nineteenth century said:

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Children are named at one of the grand worshipping councils, and as opportunities do not occur regularly, there is no particular age at which they are formally named. The child when about to be named is taken to the assembly . . . and there presented to one of the old men of the same tribe [phratry?] together with a fathom of wampum for his services.¹⁹

Information from the eighteenth century suggests that temporary childhood names were also given. These names were often derived from dreams:

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If it is left to the mother to give the child a name, she used little ceremony and calls it after some peculiar mark or character in it, for instance the Beautiful, the Good Child, the Great-Eye, sometimes giving it a name of unsavory meaning. If the father gives the child a name he pretends that it has been suggested to him in a dream.²⁰

Van der Donck in the seventeenth century specified the mother as name-giver, but Loskiel in 1794 indicated the father in that capacity.²¹ Kintetz has suggested that "part of the diversity may be accounted for by the fact that often two or more old people including the child's grandparents, dreamed a name, and on being presented with these the parents made a selection."²² The shift away from a matrilineal, matrilocular emphasis in society may also have led to the naming of children by the father. According to informants, a friend of the parents, usually an aged person, was asked to give the child a name. This person was given a present; in the last century the present was dress goods or the like (M.B., O.A., J.T.). The name-giver did not name the child immediately, but waited until an auspicious dream had occurred.²³ Names for girls were "feminine sounding" and those for boys were "masculine sounding." "Coming into Full Bloom" was given as an example of a girl's name, and "Stands Before the Wind" was given as a boy's name (N.D.). One of Kintetz's informants said that animal names were used, and another said that children were named for the month in which they were born.²⁴ Masculine names could be feminized by adding an appropriate suffix.²⁵

The use of an adult's name was restricted to the Big House Ceremony and analogous rites: childhood names did not have this restriction.²⁶ It was not uncommon for a person to select a new name upon becoming an adult. This might be because the old name no longer fitted, or the individual might merit a new name because of some worthy deed which he had performed. Denton said that "every one invents a name to himself, which he likes best. Some calling themselves *Rattlesnake*, *Skunk*,

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¹⁷Holm, 1834, p. 127.

¹⁸Lindstrom, 1925, p. 202.

¹⁹Trowbridge MS.

²⁰Zeisberger, 1910, p. 80

²¹Loskiel, 1794, p. 62.

²²Kintetz, 1946, p. 45.

²³Harrington, 1913, p. 213; Kintetz, 1946, p. 101; M.B., O.A., J.T.

²⁴Kintetz, 1946, p. 101.

²⁵Harrington, 1913, p. 213.

²⁶Trowbridge MS; J.T., O.A.

- SSI Bucks-horn, or the like.²⁷ In everyday life kinship terms were used rather than personal names.²⁸ Denton also said:

Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.²⁹

Education and Training of Children

862 Children were nursed until they were three or four years old, but
853 were increasingly fed meat and other specially prepared foods. Holm
868 said they were taught to walk when they were nine months old.³⁰ When
869 boys were four or five years old, they were given their first instruction
in hunting, warfare, and woodcraft, as well as in other phases of a man's
life.³¹ Girls at the same age were initiated into the duties of housekeep-
ing and the planting and cultivating of gardens. Old people, particularly
grandparents, played an important role in instructing the children in
tradition, religion, and correct behavior (O.A., N.D.). According to
Trowbridge, men took upon themselves the duty of instructing the young
of their phratry.³² The earlier documents are silent on these points,
but there seems to be no reason why these more modern data do not
represent the customs of a former period.

866 In earlier times physical punishment was seldom if ever used on the
children; explanation, ridicule, exhortation, and threats took its place.³³
Obedience was sometimes enforced by threats of punishment by the
Mask Being. If a child was slow to rise in the morning, for instance,
the recalcitrant one was told that this supernatural creature would visit
him and poke him with a stick (N.D.). It was also believed that the su-
pernatural powers punished disobedient children by causing them to be-
come weak and sickly (N.D.). The myth of a great, naked bear was fre-
quently used, since disobedient children were said to be its particular
victims.³⁴ Children were described as being well behaved; a captive
867 brought up by the Delawares said that "honesty, bravery and hospitality
838 are cardinal virtues with them. . . Their young, in a remarkable degree,
reverence and honor the aged, especially their parents."³⁵ Not only
were the old respected, but game and various other presents were often
given to them.³⁶

866 As children grew older, the boys in particular were more and more
exposed to a toughening program. Training was one of increasing hard-
ship, up to and including the puberty rituals. Children were forced to

²⁷Denton, 1845, p. 8.

²⁸Trowbridge MS.

²⁹Denton, 1845, p. 8.

³⁰Holm, 1834, p. 127.

³¹Lindstrom, 1925, p. 202; Harring-
ton, 1913, p. 213; Trowbridge MS.

³²Trowbridge MS.

³³Brickell, 1842, p. 47; Zeisberger,
1910, p. 81.

³⁴Herckewelder, 1799, pp. 280-82.

³⁵Brickell, 1842, p. 48.

³⁶Zeisberger, 1910, p. 76.

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Of writing they know nothing, except the painting of hieroglyphics, already referred to, which they know very well how to interpret. These drawings in red by the warriors may be legible for fifty years. After a hero has died, his deeds may, therefore, be kept in mind for many years by these markings. A letter, especially, if it is sealed, is considered a very important thing. If any treaties, contracts or deeds are required to be delivered to the Europeans, signed by their chiefs, captains or counsellors, they make their mark and get others to subscribe their names. The mark may be a hook, or the foot of a turkey or a turtle or represent something else. They are very generally ashamed of their Indian names and prefer the names given them by the whites. Some have learned to write the initial letters of their new names. 212 217

In reckoning time they do not count the days but the nights. An Indian says, "I have travelled so many nights." Only if the entire journey has been accomplished in one day, will he speak of a day's journey. Most of them determine a number of years by so many winters, springs, summers or autumns. They say, "In spring when we boil sugar," that is March, or "when we plant," that is May, so and so will be of such an age. Few know their age when they get to be over thirty. Some reckon from the time of a hard frost or a deep fall of snow in such a year, from an Indian war, or from the founding of Pittsburg or Philadelphia, when they were so or so old. They divide the year into winter, spring, summer, autumn, and these periods are divided according to the moons, though, it must be said, that their reckoning is not very accurate. They cannot agree just when to begin the new year. Most of them begin the year with the spring, that is with March, which they call Chwoame Gischuch, that is the Shad month, because at this season this fish goes up the rivers and creeks in great numbers. True, these fish are not found here, but the name was brought from the Susquehanna region. April they call Hackihewi Gischuch, that is Planting month, though they rarely begin to plant before May or the end of April. May has a name signifying the month in which the hoe is used for Indian corn, though this is usually not 805

Death

761 Early burials which have been excavated reveal few objects buried with the body although Penn indicates that it was customary among the Lenape to place objects in the graves (p. 37). Skinner is of the opinion that this may have been a custom which was coming into more common practice during the period we are dealing with (Skinner, 1909, p. 50). Of about equal occurrence are flexed and secondary bone burials. A Delaware burial has been described by Lindstrom: "...a round pit is dug in the ground and a stool is placed in the hole upon which the dead man shall sit. Then the dead man's money is placed upon him and he is set down in the pit upon the stool with a tobacco pipe a fathom long in his mouth...". After the hole is filled up, "...they dig down in the corners of a square four very long poles upon which they make three shelves, and decorate the poles with long strips of blue, red or green fringes, hanging like fringes." The bones were later dug up and the flesh cut from them after which they were wrapped in chestnut bark and placed on the bottom shelf where the bundle was allowed to stand until it rotted. (Lindstrom, pp. 249-250).

765 Above the body there has frequently been found a layer of shells which has been interpreted as evidence of a feast of the dead (Skinner, 1909, p. 50). Other features of the death ceremonies noted by early writers are: the use of charcoal on the face as a sign of mourning (Penn, p. 37); Danckaerts, p. 159), the sending of a messenger to all friends to announce a person's decease and loud lamentations at the grave. The name of the deceased was not mentioned (Lindstrom, pp. 249-250). Many of these features are incorporated in Heckewelder's excellent description of the funeral of a chief's wife (Heckewelder, 1881, pp. 269-276).

Disease

753 Disease was classified into natural illness and sickness caused by witchcraft and spirits of the dead. This classification is reflected in the many different types of cures which the Delaware practiced. Curing was one of the few activities placed in the hands of professional people, the shamans, although purely medicinal cures were also performed by laymen. The shamans used a combination of medicines, magic, sweating, bleeding and psychotherapy to effect their cures for which they were paid. Penn says that the Delaware will give anything to be cured and this is echoed by later writers (Penn, p. 36; Heckewelder, 1881, p. 232).

757 Medicines which were taken internally were made from bark and roots mixed with water (Penn, p. 36; Heckewelder, 1881, p. 224-231); likewise, plants with medicinal properties were made into poultices for wounds, boils and snake bite (Heckewelder, 1881, p. 229; Loeki, p. 113). The shaman might also breathe on the patient or blow his remedy over the patient's body. In addition to making and giving these remedies, the shaman frequently put on a performance in which he grimaced and acted in such a way as to frighten away the evil spirit which

- 764 this is done they dig down in the corners of a square four very long poles upon which they make three shelves, and decorate the poles with long strips of blue, red or green frieze, hanging like fringes.* Then those who have been the dead
- 765 man's relatives and best friends set themselves down for about the period of a month to lament the departure of the dead one, singing, crying, howling and lamenting, so that it is heard for a long distance. Now when this time is past they dig up the dead one and take all his money off him, which they put in a box and place on the lowest rack or shelf, then each one takes a knife and thus cuts the flesh off the bones of the dead one, wrapping the flesh in chestnut bark, which they place on the second shelf or rack, wrapping in like manner the bones into chestnut bark [and] placing them on the upper shelf or rack; but the entrails they dig down in the hole. Afterwards they still set themselves down for about the period of 14 days and further lament the departure of the dead, and when now that time is over, then their sorrow and lamentation are gone. Those who then are the
- [766] relatives and best friends of the dead take the money-chest, dividing it between themselves, and therewith go their way; but the scaffolding together with the other [things] remains standing as a monument until it falls and rots away. When
- 151 now the savage is thus buried the savages do not
- 784 wish to hear him mentioned by name again or to speak further about him. If the Christian should

* *Som bultaner hängiandes. Bulten really means sail cloth or duck, but Lindeström apparently means strips or fringes.*

BURIALS

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happen to do this,* who does not know of their ⁵⁵¹ manner, then they hang their heads and sigh and ⁷⁸⁴ puff severely, on account of it, not desiring to hear it mentioned.⁷

During these their burials there is often robbery committed by some of the Christians. Some scoundrels go to the savages and help them to mourn, pretending to be very sorrowful and sad, lamenting and weeping much worse and more miserably than the savages, saying that the [deceased] also had been their good friend, which the savages think is well, that they get company. These scoundrels watching their time, in the night when the savages sleep, steal away their money chest, so that the sorrow and lamentation for the savages become through this, deeper and greater.

* See above Chapt. II, note 27. Cf. also Van der Donck, etc.

"Which bewailing is very solemn amongst them morning and evening, and sometimes in the Night they bewail their lost husbands, wives, children, brethren, or sisters &c. Sometimes a quarter, halfe, yea, a whole yeare, and longer if it be for a great Prince. In this time (unlesse a dispensation be given) they count it a prophane thing either to play (as they much use to doe) or to paint themselves for beauty, but for mourning; or to be angry and fall out with any &c." Williams, Key, 54.

[p. 252 is blank]

79. Tell tribe and number by examining encampment †	+	+	+	+	+	+	+	+
80. Different from other tribes in color		+	+	+	+	+	+	+
81. language		.	.	.	.	.	.	.
82. religious tenets		.	.	.	.	.	.	.
83. greater degree of sociability, friendship, hospitality		+	+	+	+	+	+	+
84. Suppose themselves to be different (better)		+	+	+	+	+	+	+
85. Women's condition easy and contented		+	+	+	+	+	+	+
86. Women obliged to do all the drudgery		+	+	+	+	+	+	+
87. considered as menial servants of men		+	+	+	+	+	+	+
88. Spare lives of snakes because killing one would bring other creeping things to bite them †	-	+	+	+	+	+	+	+
<i>Birth and its incidents</i>								
89. Any ceremony at naming of child †		+	-	+	+	+	-	+
90. Any particular age of naming †	+	+	-	+	+	+	-	+
91. Names are descriptive		+	+	+	+	+	+	+
92. chosen by parents		+	+	+	+	+	+	+
93. from dreams of parents or grandparents		+	+	+	+	+	+	+
94. taken from father		+	+	+	+	+	+	+
95. taken from mother	+	+	+	+	+	+	+	+
96. taken from grandparents		+	+	+	+	+	+	+
97. Individual has more than one name		+	+	+	+	+	+	+
98. Change later in life		+	+	+	+	+	+	+
99. Individual selects		+	+	+	+	+	+	+
100. Generally unwilling to tell their names		+	+	+	+	+	+	+
101. Call one another by their names in their youth within the family	+	+	+	+	+	+	+	+
102. Children address parents by titles	+	+	+	+	+	+	+	+
103. Education consists of teaching how to hunt, instruction in religion and general advice	+	+	+	+	+	+	+	+
104. Restraint over children		+	+	+	+	+	+	+
105. Corporal punishment †	(-)	+	+	+	+	+	+	+
106. Definite age at which childhood ceases †		+	+	+	+	+	+	+
107. Children ever adopted by near relatives	+	+	+	+	+	+	+	+
108. Orphans taken in without adoption by nearest relatives		+	+	+	+	+	+	+
109. by maternal grandparents		+	+	+	+	+	+	+
110. by paternal grandparents		+	+	+	+	+	+	+
111. by anyone in particular next		+	+	+	+	+	+	+
112. Are considered to belong to family with or without adoption	+	+	+	+	+	+	+	+

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Birth and Its Incidents

553 The ceremony of naming a child (89) appears to have been
551 an adjunct of the Big House Ceremony in the nineteenth century
and probably in the eighteenth century, although Zeisberger's
remarks are not very clear. He reported: "The name is given at
a sacrifice, on which occasion the Indian brings to some aged person, who performs the offering, a string of wampum, and tells him that he wishes his child's name to be named thus and so. During the sacrifice some other person sings a song in Indian fashion at a public gathering and makes known the child's name. This is called praying over the child. The same ceremony is performed when an adult person receives a name, even although he may already have been named."

Captain Pipe stated that the name-giving ceremony was performed at a meeting of the national worshipping society.¹ Johnston reported that there was no ceremony; but so did Chipps, who then proceeded to describe one, although not in connection with the Big House Ceremony. Among the modern Delaware opinion was divided, and, oddly enough, divided according to the presence or absence of the Big House, even though they all disclaimed any knowledge of the connection of the naming ceremony with it as related by Pipe. J. W. said that the only connection that he knew of was that the native names were used exclusively in the Big House in recent years.

Lindeström reported that boys were not given names until they were large enough to shoot guns. All later sources and informants said that there was no particular age at which names were given, but all placed the time within two years of birth.

Very diverse accounts are given of the means of selecting a name (91-96). If there was a change within historic times, the sources included in this study fail to show it. The first period is not very well reported, but in each of the last three, names were chosen by the parents or dreamed by either parents or grandparents or some other elderly person. Zeisberger said that if it

¹Hulbert and Schwarz (eds.), "David Zeisberger's History," in *Ohio Archaeological and Historical Publications*, XIX, 80.

²See post, p. 100.

was left to the mother to select a name, she did so with little ceremony, but that the father pretended to receive a name in dream. Pipe said that a child might take its name from its father, Van der Donck said from its mother, Chipps said sometimes from one of its parents but usually from one of its grandparents. Part of the diversity may be accounted for by the fact that often two or more old people including the child's grandparents, dreamed a name, and on being presented with these the parents made a selection. W. L., however, said that the power to name was derived from dreams and the names bestowed by an individual so empowered were usually related to his dream but that no dreaming was done for any particular child. None of the accounts indicate whether or not the name given an individual reflected his clan affiliation. [787]

Whatever the origin of his name, the individual never had more than one, according to all informants and all the sources except Johnston, and apparently he had in mind the number of names an individual bore during life rather than at one time (97). In the changing of names during life the tabulation shows a clean break between the fourth and previous periods (98). The reason for this is not so clear, but it seems very reasonable to assign it to white influence and particularly the establishment of tribal rolls used in making annuity payments.

According to Williams, the Indian parents with whom he was acquainted did not use corporeal punishment for the correction of their children (105). He convinced one Narraganset father of the benefit of such correction. If corporeal punishment did not exist among the coastal Algonquain tribes before his time, the introduction of this element might be traced to him, for all of the subsequent writers with the exception of Heckewelder and all the informants affirmed the practice of it. However, the punishments listed by the other sources and informants were not very severe in most cases and indicate that, as among most tribes, the principal means of restraint with Delaware children were persuasion and example. 861

The education of Indian youth was frequently characterized as being entirely without system (103). It is true that formal

553 being descriptive may be more appropriate for children; at others because the subject has performed some remarkable feat of bravery or is otherwise deserving of a favorite name.

[551] E. R. and W. L. said that there were no second names except English ones and nicknames.

103. Education

867 CAPTAIN PIPE—Each man considers it his duty to advise the
869 children of the same tribe with himself, and to instruct them by precept the way they should go, and to this kind of advice the father, though he may be never so great a scoundrel, is very particular, always enforcing the duty of correctness in their moral conduct. There is no system of education among them.

The account of the way J. W. was raised was recorded, practically verbatim, as follows:

When I was a baby they took good care of me—raise me so I could walk. When I was little my mother had to be awfully
[262] careful: There was a certain food she must not eat. Not any side meat, or inside (liver, etc.) while nursing. Ham and shoulders all right—gave her strength. Any kind of vegetables, fruits, were all right. Anything cracked like nuts must not be eaten. Hominy all right. Must be careful about going
[784] places, seeing things that surprise you which might get inside and affect child through milk. No cradles—wrap up in nice little clean cloths.

262 When I can eat: must not eat lots of different foods; such as
869 like egg, inside meat; only outside but just good meat—none close to joint or head. Corn, vegetables all right, fruits all right but just so much.

When I can help myself—so I can see, eat by myself, well then any food, nuts or meat must not be eaten first, but give to either father, mother or other old folks, and then eat and as much as I want. Then they tell me certain parts I must not eat from then on until I am a man. They say don't ever eat egg, no liver, don't drink soup, unless you tell me, then I tell you what to do before you take, to give you strength. I say I want soup—they say run about a quarter of a mile (after taking).

[p 51 (C)]

614 so now where the father and mother were
 611 of different tribes. This is a very interesting
 fact, as it is the first exception, if true, in
 the Algonquin race which I have found.
 Mr. Pratt informs me that he understands
 the children are of the tribe of the mother,
 [797] and he has been their missionary for twelve
 years and for 22 years an Indian mission-
 ary. I shall verify this perfectly before I
 leave. The young man also says that the
 622 office of chief was hereditary in the tribe, as
 he thought, and that a brother or nephew
 succeeded as frequently as a son, but he was
 not quite sure on this subject. He gave me
 535 the names of 16 of the dances, all he could
 remember, which will be given later.

602 He said the Delawares thought a good
 deal more of their relationships than we
 did, and if there was the least particle of
 relationship they were glad to find it. He
 [582] says that in old times near relatives could
 not marry, but now they married as near as
 our cousins.

Family Names

551 We took up this inquiry. He says one tribe
 has no right to use the names of another
 tribe, as he thinks, and he also says the
 names can be readily distinguished from
 one another, but I must inquire further
 about this. He seemed to think the same
 name might be used by another tribe, in
 which case it would be slightly varied. The
 real truth about the distinctness of the In-
 dian names constantly eludes me.⁵² I shall
 soon think there is nothing in it.

⁵² [For footnote see category 116,
 P. 209 (A) - Analyst]

[p209(B)]

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most noted Baptist preacher" among the Delawares. Charles' brother, Isaac Journey-
cake, was quite prominent, also. One of
Charles Journeycake's daughters, Nannie,
married the eldest son of Mr. Pratt, Lucius,
in the spring of 1860: "the bride was dressed
in white muslin, with veil and orange blos-
soms, and looked very pretty" (Clara Gowing,
"Life Among the Delaware Indians,"
*Collections of the Kansas State Historical So-
ciety*, 1911-12, XII, 186-87; *Home Mission
Monthly*, Vol. 14, 1892).

[113]

In *Report on Indians Taxed and Indians
Not Taxed in the United States* (Washington,
D. C., 1894) there are three pictures deal-
ing with Journeycake: (1) a portrait of him
alone, 1890 and (2) a photograph of his res-
idence, 1890 (both following p. 296), and
(3) photograph of Journeycake with a dele-
gation of Indians in Washington in 1867
(following p. 298).

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• [551]⁸⁴

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[113]

There were many Ketchums among the In-
dians, not only among the Delawares, from
1830 to 1880 or later. "Captain" Ketchum
is listed as a signatory of agreements with
white organizations in 1832, 1843, and 1844
(*Transactions of the Kansas State Historical
Society*, IX, 204; *Collections of the Kansas State
Historical Society*, Vol. 16, pp. 755, 761). John
Ketchum, Que-sha-to-wha, along with
Charles Journeycake and other Delawares
signed an agreement with Commissioner
George W. Mannypenny in 1854, ceding
lands. A James Ketchum was a member of
the delegation of Delawares—which includ-
ed Charles Journeycake and Agent Pratt,
also—that went to Washington in 1867; he
appears in the group picture mentioned in
the previous footnote. In April, 1860, Mr.
Pratt and a teacher at the mission drove out
"to see chief Ketchum, who was sick." The
teacher has left us a vivid picture of Ket-
chum's residence (Clara Gowing, *op. cit.*, p.
188).

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85. From Algonquian Mingwe, "stealthy, treach-
erous." Used also by whites during the late